1:Stanford U. S-4, 5 1956 AF14 Central China AF14

and the individual's life and character were formed by the role he played. Freedom of choice and freedom to develop individuality were thus rigidly limited.[22] 593 156

The well-being of the family group was the individual's prime concern. He was committed to the work which would assure the family's prosperity; he was obliged to protect the family's reputation, for example, by paying off the gambling debts of a family member rather than have the family disgraced; to continue to live in a tense and unhappy household rather than to break away and thereby weaken the family's solidarity.

In exchange for his submission to authority and discipline in every phase of his personal life, the individual was given the basic necessities of life and the help of the family's influence in obtaining jobs, and in obtaining a bride, etc. Nepotism was sanctioned by the classics, and family members benefited when one of them rose to wealth or power.

The only social relationship which an individual could enjoy with less family interference was friendship, which was the most cherished thing in life. Many a Chinese poet has dealt with this theme. Popular novels and dramas have treated it with vividness and force. Friendship has the overtones of the elder-brother, younger-brother relationship. As John Weakland has observed, this type of relationship between individuals, self-elected, with virtual equality between the participants, is a refuge from the father-dominated, rigid hierarchy of the family.[23] 572

22. Bunzel-Weakland, pp. 47-64.
23. Ibid., pp. 137-47.